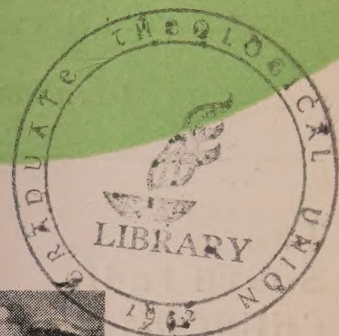




The South India CHURCHMAN

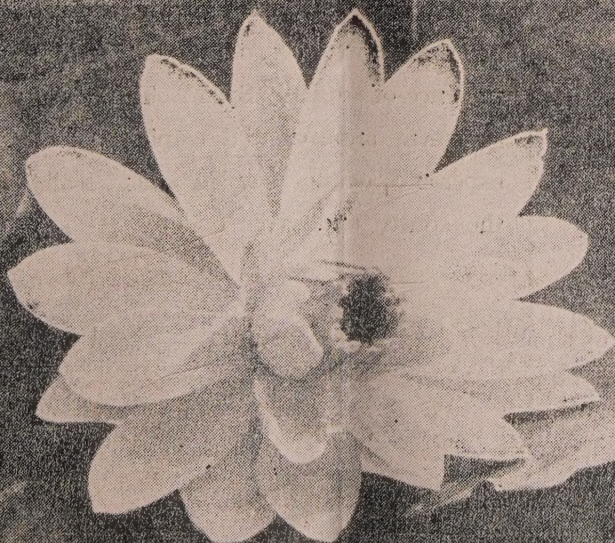
The Magazine of the Church of South India

● MAY 1983



AUG 15 1983

..... the Assurance
We have in the Lord.



	Page
Literature and Society-1	1
Pentecost 1983	2
The Importance of Confirmation	3
Jesus Christ—The Life of the World	5
Christian Literature Work in North-East India	6
A Message from The Joint Council of The Church of North India—The Church of South India and The Malankara Mar Thoma Syrian Church	8
Jesus Christ—The Life of India	9
Why Believe	13
Synod Drought Relief Programme 1983	15
News from the Dioceses	16
News from all over	18
Jesus Christ Rises in our Lives	19

Opinions expressed by contributors do not commit the C.S.I.

The South India CHURCHMAN

The Magazine of the Church of South India

MAY 1983

EDITOR

THE REV. DASS BABU

POST BOX NO. 4906, CATHEDRAL ROAD, MADRAS-600 086.

*Articles, reports should be sent to the
Editor by the 5th of every month*

★

HON. BUSINESS MANAGER

THE REV. M. AZARIAH, General Secretary

Synod Secretariat

POST BOX NO. 4906, CATHEDRAL ROAD, MADRAS-600 086.

Phone 811266

**All remittances and communications and subscriptions,
advertisements, change of address should be sent to
the Hon. Business Manager**

HON. AGENT IN U. K.

MRS. ELTON

THE RECTORY, Gt. ELLINGHAM, NORFOLK
NK 17 1LD. U.K.

Rates of subscription per annum : In India Rs. 10
 In U.K. £1.00
 In U.S.A. \$2.50

Foreign subscription paid in India Rs. 12

Single copy : Re. 1

(Bank commission of Rs. 2 to be added on all mofussil
cheques)

Subscribers are requested to renew their subscriptions.

25 Years Ago

On Whitsunday this year 27 women were, in St. Mary's Cathedral, Bangalore, made Sisters of the Church. Eight more admitted as Probationers. The six added under the title : *The fellowship of the Spirit*, given by the Moderator as part of the candidates' final preparation are now offered to the public as having a relevance to the little group of Sisters to whom they were first addressed. For in the words of the Moderator, 'All those gathered together, whatever their race or denomination, inheritance, were conscious of the uniting and illuminating presence of the Holy Spirit. The book pleads for a statement and renewed emphasis in our teaching and experience of the New Testament reality of the Spirit as the source and giver of life.'

REV. C. ARANGA
—Churchman



Literature and Society-1



Literature and Society keep on revitalizing each other because they are linked up through the powerful medium of man. The strange feature in this phenomenon is that both literature and society play a prominent part in shaping each other. Society provides material for literature and literature formed out of this material tries to reform and revitalize the society. As literature not only analyses society but occasionally provides guidance and puts society on the right path.

Literature is not a thing; not an article nor a book. It is essentially a pursuit, a pursuit undertaken by the human spirit, a pursuit of truth and beauty and fullness of life. In every human community, no matter how primitive or historic, there is a longing for beauty and truth and search for eternal values even though they may not go much further than a folk song or a folk tale or a proverb handed down from generation to generation. It has to be pursued with all the resources of the human spirit—with imagination and intuition, with intellect and science. Generally speaking this was the role of the writers and the publishing houses of former years, which is sadly missing today. It is estimated that nearly 100 books are published everyday in various Indian languages. But certainly it is not the quantity that counts. It is the creative response to the impulse of the day that matters. Writers who draw inspiration from the humdrum lives of the simple, common people can respond to the life situation better and communicate meaningfully.

We must be clear about one thing. Literature on its own strength cannot transform society in

our country. The present state of illiteracy excludes about 70% of the people from participation in the literary scene as readers. The writer whether 'Committed', or 'Progressive' or even religious escapes criticism and misses appreciation from the bulk of the people. Literacy must spread far and wide if literature is to continue to play its role as an integrating force in the nation. It should be possible to change this picture by enabling the largest number of persons to read what is being published. Other mass media are bound to expand their areas of influence, but it is doubtful if they would ever be able to replace the written word.

There is no doubt within its limited readership, Indian writing in the last two decades has helped the process of national integration. This was possible because of English, 'the link language'. English occupies a privileged position in India even today, not only because of the historical conditions but also because of its flexibility. This makes it possible to be a medium of expression and a vehicle to communicate to the different regions. Of course one can question what kind of society the writers have been portraying and whether the experience embodied in their works is authentically Indian or not. Otherwise English has provided a common platform for a multi-lingual country like ours to express and share our experience and sensibility. Although we realize the importance of English which cannot be dismissed as a foreign language, due recognition, status and publicity should be given to the works of the other regional languages. It is one of the ironies of the Indian literary situation that a reader in Tamil or Telugu

has greater chance of knowing more of Greek or German literature than of Malayalam or Kannada literature. The former available to him in English. A very few, a negligible number of books of regional languages are translated into other languages. If this is the situation, it is not possible to bring people closer to the literature which is being written for them and create a sense of awareness in them. Today most of the publishing houses are in the hands of a few elitistic, sophisticated and rich groups who, by and large, have little or no concern for the welfare of the society. Their interests are different. Media are weapons for them, mostly used to fight political battles. This means the publishing houses which are 'free'—policy-wise, should struggle hard to save the fundamental

democratic values, withstanding the onslaught of communal and feudal forces which are actively engaged. To accomplish this objective publishing houses should muster the support of creative writers. Many writers are angry and frustrated not only because of the failure of programmes envisaged by publishing houses but also because of limited or often no support they get from publishing houses. The strength of any publishing house is writer or a panel of writers who play a creative role in letting literature and social dynamic and actively participating in the harmonious development of man. The publishing houses must keep their eyes firmly fixed on the goal and push steadily forward.

—DASS BABU

PENTECOST 1983

Message from the Presidents of the World Council of Churches

Throughout the centuries Christians have confessed the Holy Spirit as 'the Lord and giver of life'.

- At Creation, when "the earth was without form and empty, and darkness was upon the face of the deep, the Spirit of God moved over the face of the waters" (Genesis 1 : 2). It was through the Spirit that God created light and life, and above all humanity, male and female, for good.
- When the people of Israel lost their way through disobedience or were in danger from outside powers, it was the Spirit who spoke and acted through those open to its discernment and power.
- It was to the believing heart of Mary that the announcement was given that life and light would become incarnate in her womb — Jesus Christ, the Son of God our Saviour.
- It was in the Spirit that Jesus began his ministry in baptism and in proclaiming good news to the poor and liberty to the oppressed.
- At Pentecost, as the disciples gathered in prayer waiting for the promise made by the risen Christ, the Spirit came upon them and renewed their life, and opened their lips to proclaim the word of life, which was received by the multitude. The Church was born and went forth to witness to life as a gift from God in Christ to the world.

Once more, at Pentecost the Church and Christian people everywhere are called to affirm joyfully the Spirit both as the source and resource of their life and being, and of that of the world. This year we do so with special emphasis, because the theme for the Sixth Assembly of the World Council of Churches, meeting in Vancouver, Canada, on July 24 — August 10, will be 'Jesus Christ — the Life of the World'. We remember that Jesus said 'I am come that you may have life, and have it in all its fullness' (John

10 : 10). He also told his disciples : 'It is the Spirit who gives life, the flesh is of no avail ; the words that I have spoken to you are Spirit and life' (John 6 : 63).

Today, the forces of death seem overwhelming and threaten the very survival of human beings and of creation itself. Creation is in danger of returning to formless chaos, emptiness and darkness, through wars and possible nuclear annihilation. So many others feel empty because they lack the very means to be alive. So many others feel empty because they have so much and are so little. So many have lost a sense of meaning in life, and experience meaninglessness around them by their acts and words of violence and death.

It is in such a world that the Church is called to proclaim in word and deed that God in Christ has filled our emptiness with life in the Spirit. It is by the Spirit that we who are divided by race, sex, class, religion, and culture, are baptized into one living Body of Christ, sharing the various gifts of God, especially the gift of love (1 Cor. 12 : 13). And it is this gift of love which fills our life with meaning and purpose.

So, as we make our pilgrimage in the Spirit in every part of the world and to the Assembly of the member Churches at Vancouver, may we walk in the Spirit as we live by the Spirit in unity and love: sharing all that we are and have for the healing of the nations in peace and justice, and in fullness of life.

The Presidents of the World Council of Churches.
 Rev. Dr. W. A. Visser't Hooft, Geneva, Switzerland
 (Hon. President) and His Holiness Ilia II, Catholic
 and Patriarch of All Georgia, Georgian SSR.
 The Honourable Mrs. Justice A. R. Jaggoo, Accra, Ghana.
 Prof. Jose Miguez-Bonino, Buenos Aires, Argentina.
 Dr. T. B. Simatupang, Jakarta-Pusat, Indonesia.
 Archbishop Olof Sundby, Uppsala, Sweden.
 Dr. Cynthia Wedel, Alexandria, Va. USA.

The Importance of Confirmation

RT. REV. DR. SUNDAR CLARKE
Deputy Moderator, CSI, Madras

The Church of South India has drawn up a good liturgy for Confirmation and Confirmation needs to be taken more seriously in the life of the Church of South India. Some reasons for Confirmation :

Quite often Confirmation has become a ritual that must be gone through. Parents feel that their children have come up to a certain age of understanding their faith and they goad their children on to Confirmation. Sometimes the child feels it has passed the Sunday school stage and needs to be confirmed. Frequently young people seem to think that they must also take part in the sacramental life of the Church and therefore he or she is old enough to take part in the Lord's Supper and therefore Confirmation is an essential prerequisite for Holy Communion. This also is an occasion for the congregation for a Bishop's visit. To some it becomes an essential ceremony before their marriage. These are some of the views gathered from the questions raised with young people. I suppose there are young people who attach Confirmation with a social event. New clothes must be bought, the excitement of meeting as boys and girls also can be a flimsy reason for Confirmation.

Our understanding of Confirmation :

In the very early Church it was a very significant act and a very occasional act. It was done normally before Easter and particularly on Maundy Thursday and was done by the Bishops and later distributed to the Clergy. The Church of South India very rightly emphasizes that Confirmation, the great event of the Holy Spirit, is no episcopal monopoly but could well be the function of the ordained clergy.

I would like to highlight 3 significant ideas that should dominate Confirmation in the Church of South India.

1. A personal commitment to Jesus Christ.
2. Full membership into the Church, the Body of Christ.
3. The event and the experience of the Holy Spirit.

Every opportunity should be sought to bring our young people to a personal commitment to Jesus Christ. Sometimes Confirmation becomes far too functional and very much a ritual of the Church. Without a personal commitment to Jesus Christ Confirmation can become a mechanical procedure in the life of the individual and in the life of the Church.

The Church, the nursery for Christian nurture expects the newly confirmed into the full membership and Confirmation should remind the candidates of Christian responsibility and Christian discipleship. Full membership into the life of the Church includes taking part in Holy Communion, voting rights and privileges if of the right age, coming under the disciplined structure of the Church through Bible reading and devotional life and remaining as witnesses in the Body of Jesus Christ.

Perhaps an area not sufficiently emphasized is the working of the Holy Spirit at Confirmation. It should be a great occasion when the Holy Spirit should more dominate our teachings and the service. There should be a day of tarrying for the candidates before the service and candidates should be prepared to receive the Holy Spirit or to experience a refilling by the Holy Spirit. Somehow the doctrine of the Holy Spirit has not been sufficiently emphasized and taught so much so that many of our people relegate the Holy Spirit to Pentecostals, Assemblies of God, Secretarians etc. Along with preparation for Whit Sunday, Confirmation should become an occasion for experiencing the event of the first Whit Sunday.

Speaking very personally and I am open for correction, I think much of our thinking in the Confirmation candidates seems to be that Confirmation is a necessary preparation for Holy Communion and has not sufficiently brought out the importance of personal commitment to Jesus Christ. Full membership into the life and witness of the Church and the sanctification through the Holy Spirit. Therefore, I have advocated highlighting the Holy Spirit and not having Communion with Confirmation. Confirmation must be the central of the significant event in the service and not tagged on to Eucharist.

Separating Confirmation from Eucharist also gives an occasion for sufficient teaching and preparation to be done for Eucharist. Before the candidates take their first Communion the following Sunday they are brought together the previous day for further teaching on the Eucharist and preparing them to take part in the Lord's Supper. This is just a personal observation and it was followed in the very early Church when Confirmation was an event by itself followed by First Communion on Easter Day.

Some comments on the CSI Order for Worship :

The Church of South India has drawn up a good liturgy for Confirmation and I would like to run through it. We begin with an opening hymn of praise and the invocation is good but can perhaps be improved by substituting the Adoration of the Trinity. The Call to Confession, The Confession and the Absolution have found their rightful place.

The presentation of the candidates, the invocation is brief and crisp, followed by the lessons which are comprehensive and the sermon.

I certainly think that the vows are good though I would prefer avoiding the words the traditional and rather antiquated words 'renounce the pride and validity of this world, the sins of the flesh and the work of the devil'. Perhaps more contemporary and easily understandable language will be preferred such as 'Give up attachment to the world, evil thoughts and actions connected with the flesh and all the evil forces of the world.' After confessing belief in the

triumph God rightly we move on to the acceptance of Jesus Christ but a personal note may be more helpful. Such as 'Do you accept the Lord Jesus Christ as your personal Lord and Saviour and the Lord and Saviour of the World'. In the question on Worship on the Lord's Day the inclusion of the word 'Regularly' may be helpful. Similarly in the following question a Bible reading will be 'Do you promise to be faithful *and regular* in reading and hearing the Bible and in prayer.' The emphasis should be on 'regular reading' and 'regular devotional life'. The absence of the word 'regular' needs to be underlined and also prayer could include the words 'Prayer and devotional life'. A question about the experience of the Holy Spirit may also be helpful.

Quite often I like to feel the freedom of the Spirit in preparing the candidates and the congregation before the actual laying on of hands and more contemporary and free style prayer by the candidates and by the entire congregation could be a useful alternative. The traditional venicreator could have variations. In one of our congregations the candidates before Confirmation sang a beautiful Tamil lyric invoking the Holy Spirit to come into their lives. It was deeply touching and moving. The first verse of venicreator sung by the Bishop is an anachronism and reminds us that the people of God are together in the invocation of the Holy Spirit and the Bishop is one among his people. Perhaps *primus inter pares* (first among the equals).

The present prayer of the Bishop or the Minister confirming the candidates seems to lack the full interpretation of the three fold purpose of Confirmation. So I use my own words 'Pour down thy Holy Spirit upon this thy child (mentioning the name), strengthen him/her/them in the love of Jesus Christ and confirm him/her/them into the Church of God.'

After all the Confirmation candidates have been affirmed a brief extemporary prayer calling for blessings upon the children and the congregation be helpful. The Salutation, the Lord's Prayer Prayer following are all good.

The reception is an excellent introduction in Church of South India Liturgy but perhaps needs a of explanation by the Minister or Bishop mentioning that the children have become members of the universal family of God and need to be welcomed as members of the local family of God. This, followed by the and the Blessing, makes the service so meaningful helpful.

Conclusion

We need to take Confirmation more seriously in Church of South India. It may be helpful to children after 15 or 16 who are capable to think themselves, make meaningful decisions to be confirmed. The period of teaching should also be about six months and opportunities should be given for the candidates to raise questions regarding their faith, their life, Church and the world. Good Christian teaching of both sexes should be included. Parents and the children should be reminded about the importance of Confirmation from time to time. There must be some teaching and preaching about Confirmation. Perhaps systematic teaching on Sundays in the place of sermons on Confirmation syllabus could be helpful. Confirmation should be a well prepared event in one's life and confirmed need to constantly rededicate themselves to the vows they have made. It should be a service where everybody feels the anointing of the Holy Spirit. When we turn our thoughts to Pentecost it may be good for us to realise the importance of Confirmation.

BOOKS AT C.L.S.

MASS-CONVERSIONS OF MEENAKSHIPURAM :

A Sociological Enquiry

by Mumtaz Ali Khan

The book contains a sociological survey on the site to elucidate the problems and factors requiring Mass-Conversions as it took place at Meenakshipuram. The author conducted the survey by questionnaires as well as personal interviews with all sections of the people concerned and with a control group in Karnataka.

The findings are an impressive presentation of the true factors leading to conversion—namely the position and treatment of the lower castes.

Rs. 20.00

CINEMA AS THE MEDIUM OF COMMUNICATION IN TAMIL NADU

C. R. W. David

An absolute study of the rise of Cinema in Tamil Nadu with the political, economical, social and artistic overtones. The importance of this medium at the present time makes this an important value.

Rs. 15.00

CHRISTIAN BOOKSHOP MANAGER'S HANDBOOK (C.L.S. — U.S.C.L.)

John Hayden

Avoiding rigid systems, the book suggests, how to train staff, how to attract customers, how to understand a balance sheet and how to build a display unit. In fact, everything you need to know about running a bookshop.

Rs. 42.00

For all your requirements in books, please write to :

THE CHRISTIAN LITERATURE SOCIETY
P.O. BOX 501, PARK TOWN, MADRAS-600 003

or to C.L.S. Branches at

Bangalore, Coimbatore, Cochin, Hyderabad, Kodaikanal, Madurai, Mysore, Tiruvalla and Vellore.

Jesus Christ The Life of the World

Asia Sunday

MAY 15, 1983

Each year, the churches in Asia celebrate the Sunday before Pentecost as Asia Sunday. On that day in 1959, the 1st Asia Christian Conference was formally inaugurated. It was born of the belief 'that the purpose of God for the church in Asia is life together in a common obedience to Him for the doing of His will in the world'.

It grew through the years 'as an organ of continuing co-operation among the Churches and national Christian churches in Asia within the framework of the wider ecumenical movement'.

Today it is known as the CCA—Christian Conference Asia.

The CCA is a fellowship of 110 Churches and National Councils from 16 Asian countries including Australia and New Zealand, comprising over forty million Christian people.

On Asia Sunday, we remember with gratitude the miracle of our coming together, and the even greater miracle of our growing together.

This is meant to provide some resources for prayers and worship on this Sunday.

Christian Conference of Asia

Prayer of Invocation

Day after day, O Lord of my life, shall I stand before thee face to face. With folded hands, O Lord of all worlds, shall I stand before thee face to face.

Lift up your countenance and make your face shine upon us.

Under thy great sky in solitude and silence, with humble heart shall I stand before thee face to face.

Lift up your countenance and make your face shine upon us.

In this laborious world of thine, tumultuous with toil and with struggle, among hurrying crowds shall I stand before thee face to face.

Lift up your countenance and make your face shine upon us.

And when my work shall be done in this world, O King of Kings, alone and speechless shall I stand before thee face to face.

Make your face shine upon us and grant us Peace. Amen.

Hymn: Jesus the Lord said, 'I am the Bread' (CCA Hymnal: 121).

MAY 1983]

Meditation: An Asian symbol of life

A bowl of rice is kept in the centre. Everyone picks up a little of the grain. Leader then reads the following interpretation of the symbol of rice.

Rice, as a symbol in our worship today, brings to our minds the realities of life in Asia. Rice is the staple food of most of us. Some have plenty of it; some little. Millions in Asia go hungry and for them God comes in the shape of a bowl of rice.

The land on which we grow rice is our basic wealth, and it is the scene of our work. Many work in the fields which they do not own; but the fruits of their labour make the rich richer.

God in his bounty has given the earth and its resources for the whole of human kind to enjoy, but our greed and selfishness have made them the private possession of a few, violating the purposes of God.

This reality of the poverty, hunger, landlessness and inequality of the vast majority of Asian people is the context of our thanksgiving, confession and intercession on this Asia Sunday. Our self-dedication too, as individuals and Churches, must express our recognition of this reality of an unending struggle for life for millions of people in our world today.

The theme for this Sunday is Jesus Christ, the Life of the World. It is also the theme of the Sixth Assembly of the World Council of Churches meeting in July this year in Vancouver, Canada.

This claim of our Lord has become one of the foundation stones of the faith of the Church, and has been the source of its hope and life for nearly 20 centuries. And today we proclaim to the world with humility and thankfulness that Jesus Christ is the one sure and eternal source of hope and life for all people everywhere. But the truth or falsehood of this claim, of this hope, of this life, has to be proved in relation to the grim realities of Asia and the world.

How will our people, denied rice, the staple of their lives, see, acknowledge and accept Jesus as the Rice of Life? What responsibility does it place on you and me and the Church as we confess and proclaim in this context that Jesus Christ is the Life of the World?

Prayer of praise

L: Glory be to you, O Father everlasting, who did send your only Son into the world, that we might live through Him.

P: We praise you, O God, for Jesus Christ our life.

L: Glory be to you, O Lord Jesus Christ, who has brought life and immortality to light through the Gospel.

P : *We praise you, O Christ, for bringing us from death to immortality.*

L : Glory be to you, O Holy Spirit of God, who does give us life together with Christ, and does move our hearts with his love.

P : *We praise you, O Holy Spirit, who enables us to share in the life of Christ and in the works of his love.*

L : May you be blessed, Father, Son and Holy Spirit, One God ; and may your glorious name be blessed forever by us and all people.

Prayer of Confession

L : Let us confess our sins and offer repentance. For not renewing our Christian discipleship daily but trying to live off the old capital of custom and tradition, rites and rituals ;

P : *We offer our repentance.*

L : For being inattentive to the Word of God, and to the voice of God addressed to us from the midst of the life of our society and our times ;

P : *We offer our repentance.*

L : For thinking we have the whole truth ; For lack of imagination ; For lack of feeling and intercession for the needs of our families, the oppressed, the hungry, those in temptation and those without hope ;

P : *We offer our repentance.*

L : For an uncritical attitude to our own advantages in an unjust and unequal society ;

P : *We offer our repentance.*

L : For ignoring other people ; for taking ourselves too seriously ;

P : *We offer our repentance.*

L : For our failure to think and pray and act deeply for the mission of the Church in proclaiming the Gospel and in working to make it come true in our society ;

P : *We offer our repentance.*

L : For our narrow loyalty to our own denominations, for losing the sense of scandal about our disunity as Churches, for our tendency to let our Lord's vision of Christian unity fade on our horizons ;

P : *We offer our repentance.*

L : For trying to imprison God in words and institutions, old and new. For misconceiving the spiritual, divorcing it from the secular, thereby denying the secular the grace and the power and the presence of the redeeming Lord.

P : *We offer our repentance.*

All : O Lord, forgive what we have been, sanctify what we are and order what we shall be ; through Jesus Christ who lives, and is the same yesterday, today and forever.

Prayer of thanksgiving

L : Lord of all Life, we thank you for the life of the people of Asia—so poor in things, but so rich in the truth of the spirit—through which they have sought and acknowledged you. In these you have met them and through them you are leading them to the knowledge of yourself in Jesus Christ. Truly, you have not left yourself without witnesses in any nation. We thank you for the witness of your Churches in Asia to this same Jesus Christ.

We thank you that, through the witness and service of your Churches, people are helped to see you bound up with them in all their life, and are led to that fullness of life which is your will for all here and in the hereafter.

For the life of pastors, evangelists, teachers, development workers and other activists who are labouring with you towards this end, we thank you.

We thank you for all evidences of the stirring of your Spirit by which the poor are awakened to a new sense of their worth and dignity.

We thank you for the beginnings of movement among the people in favour of peace and disarmament and against war and authoritarianism.

We thank you for the Asian ecumenical movement for the stimulation and challenge it brings to Churches in 16 countries of Asia to understand anew your purposes for Asia and the world, as they seek unity in thought and worship and action with one another.

We thank you for the WCC and our partnership with it in the efforts to revitalise the Church, to make it a credible witness to the power of the Gospel to transform individuals, societies and nations in our times.

For your goodness to each of us, for the knowledge of yourself that has been added to us in our families, churches and societies, for all the ways in which these have enriched and challenged our faith, for your commitment to you, we thank you and praise you.

All : Grant that we in Churches from Pakistan to Japan and from Korea to NZ, who worship you today, may be confirmed in believing that ' your purpose for the Church in Asia is life together in a common obedience to you for the doing of your will in the world '.

Readings from the Bible

Ezekiel 47 : 1-9 (The Water of Life)

Acts of the Apostles 2 : 42-47 (The Bread of Life)

The Gospel of Matthew 7 : 7-14 (The Way of Life)

Hymn : Magnificat (CCA Hymnal : 193)

Sermon (or a MIME)

A short sermon may be preached, or a mime may be enacted, to bring out the message of the Bible readings.

Intercession

Let us take a hard look at some areas of contemporary life which are heavy with the smell of the death of the human, so that our intercessions may arise out of quiet reflection on these.

L : Let us intercede for the disinherited children of the world :

A silent emergency goes on around us and it worsened last year despite greater international efforts to reverse the trend, causing unnecessary death of millions of children. UNICEF reported that 40,000 children died each day last year; 100 million went to bed hungry; 10 million became disabled in mind or body; 200 million children from six to eleven did not go to school.²

Jesus said: 'Let the children come to me, and do not hinder them; for to such belongs the Kingdom of God. Truly I say to you, whoever does not receive the Kingdom of God like a child shall not enter it.'
Lord, hasten the deliverance of these and use us in your liberating mission.

Let us intercede for all involved in debasing women, men and society by Prostitution Tourism.

The sexual invasion of developing Asian nations by tourists is booming in spite of strong criticism by peoples of Asia. Taiwan, Thailand, South Korea, the Philippines, and more recently Nepal and Sri Lanka, are the worst affected. Much of international tourism today is a part of the economic invasion by the advanced industrial countries. At the root of it is the distorted political and economic relationship between the advanced countries and developing countries.³

'He was despised and rejected by men, a man of sorrows and acquainted with grief, and as one from whom men hide their faces, he was despised and we esteemed him not'.

Lord, make us see in this portrait of your chosen servant the faces of exploited women, refugees, migrant workers, tribals, landless poor, unorganised labour, aboriginals and all who are despised, and use us in your liberating mission.

Let us intercede for those who have no rights. The daily press in India is replete with stories describing the crudest violations of basic human rights against the weaker sections of society. Harijan landless labourers are burnt to death or shot, their women are raped, their villages are set on fire, their crops are destroyed, when they dare to organise themselves and claim their dignity and just wages. Their struggles against landlords are often met with the most cruel repression, not only by local vested interests, but also the state machinery (police, army, judiciary etc.) which is often on the side of the politically and economically powerful landlords.⁴

Lord, cast down all oppression and empower your Church and your people to struggle to make your righteousness dwell among us.

Let us intercede for all oppressive situation in Asia and for those committed to restoring freedom, dignity and justice in society. Dissidents are brutally tortured in Korea. The struggle of workers, farmers and students for democracy and justice has been incessant. This has led to many people being arrested, confined and tortured in underground interrogation cells to get them to confess their 'attempt for socialist revolution'. Yet, the struggle goes on.⁵

Lord, send us forth to proclaim freedom for the oppressed and release to the captives.

Let us pray for peace, disarmament and development. The stock pile of nuclear weapons accumulated by the world's nuclear powers has reached 50,000,

totalling over one million times the explosive power of the Hiroshima bomb. The stockpile represents the equivalent of 3.5 tonnes of T.N.T. for every person on earth....

The diversion of resources from civilian needs is a silent killer, curbing productivity and development, and adding more millions to the hundreds of millions of people who lack the most basic necessities of life. ... In 32 countries governments spend more for military purposes than for education and health care combined. Although no nuclear holocaust has occurred, at least 10 million people have died in 'local wars' since World War II, more civilians than soldiers.⁶

P: *The Lord said: 'See, I have set before you this day life and good, death and evil... Therefore choose life, that you and your descendants may live...'*

Hymn: Where cross the crowded ways of life (CCA Hymnal: 79)

Offering may be taken during the singing of this hymn.

Response and re-dedication

L: Let us respond to God as individual men and women. O, God, your son Jesus taught us that we are far more precious than the lillies of the field and the birds of the air. All people are your children but the forces that stand against your Kingdom have brought about discrimination, poverty and inhumanity that divide us. O Lord, help each of us to respond to the call of your Kingdom that we may risk involvement in.

P: *Strengthen, O God, our commitment with the bonds of your love.*

L: Let us respond to God as the church in Asia... O Lord, your son Jesus showed us the way to the Cross to be the way to Life. It is your will, O Father, that we, as the Body of Christ, take the path of vulnerability and powerlessness. Guide your church in Asia to pursue the weightier matters of the law and the prophets, so that the church, like her Master, may side with the poor, the orphan and the outcaste.

P: *Strengthen, O God, our commitment with the bonds of your love.*

L: Let us respond to God as one Asian family... We affirm, O God, that you are the Lord of all nations and you steer the destinies of our nations. Our nations are wasting their resources on the machinations of war and destruction. Repression and militarism are increasingly becoming the style of our rulers. Help us to understand that the ruler and the ruled both stand accountable to you. Awaken us to join, in your name, forces that strive for a just order among all peoples and cultures in Asia and the nations of the world.

P: *Strengthen, O God, our commitment with the bonds of your love.*

All: Lord's Prayer

Commissionary words: Go forth into the world...

Dispersal: Hymn—Slaves of Christ, His mercy we remember (CCA Hymnal: 179)

Received from MR. G. R. KARAT

THE CHURCH OF NORTH INDIA
THE CHURCH OF SOUTH INDIA
and

THE MALANKARA MAR THOMA SYRIAN CHURCH

Dearly beloved in Christ,

We, the members of the third Joint Council of the Church of North India, the Church of South India and the Malankara Mar Thoma Syrian Church, meeting at Madras School of Social Work, Madras, on 22nd, 23rd and 24th January, 1983, greet you in the name of our Lord Jesus Christ, the Life of the World. We have met here in Council to express and to explore further the unity into which God has called us as members of the one Church of Jesus Christ in India. At this meeting two official observers from the Methodist Church in India were also present. It has been for us all a time of celebration of our organic oneness and of growing together in our commitment to unity and co-operative action in mission.

We have been made aware of the fact that in Christ we have been led to become one living organism to grow fully into the new life in Christ. Therefore, our primary discussion at this session was about the Church's confession of 'Jesus Christ as the Life of the World in the Indian Context'. Three insights from our deliberations are worthy of special mention as clarifying the nature of the Life to which we are called.

First, the crucified and risen Jesus Christ is our gospel. He has overcome death and the power of death, disintegration and decay operating in the world at all levels of its life and also in the Churches. It is as we will draw near to him and identify ourselves with His death and resurrection that we can become participants with Him in the victory of life over death. In fact it is this gospel that unites us in one fellowship in our Church. Therefore, it is proper that we remind you of the core of our being, namely, the power of salvation in Jesus Christ.

Secondly, as Christians and as Churches we are concerned with the mission of witnessing to Jesus Christ as the life of the world in its totality.

Persons are seeking reconciliation with God and assurance of an eternal purpose in life. Societies are seeking the path to overcome poverty, and oppression of outcastes, tribals and women. Religions and ideologies seek the secret of building up national and world community. Nations seek the path to survival and peace in a world on the brink of a nuclear holocaust. Can we be indifferent to this cry of all mankind for true life? It is the mission of the Church renewed in Christ to witness to Jesus Christ as the power of renewal of the world's life at this time. Can the Church at this time be a sign of Christ who said 'Behold! I make all things new'?

Thirdly we were reminded time and again at this session that it is only the Church which is not confined to the existing structures of the world and is prepared to accept the cross for its witness to the gospel of salvation that can be the sign of the kingdom and of hope to a despairing neighbourhood.

The Secretary's report drew attention to the fact that the Festival of Unity was celebrated in major cities throughout the country in November 1982. It is suggested that we

celebrate the Festival of Unity on Second Sunday in November every year or any other day near to this day.

'The name of the one Church' we approved to be explored at the last Joint Council meeting in 1981, was a matter of serious debate. It was agreed that the name 'The Church of India' be sent to all our congregations for study and recommendation to the Joint Council through our Churches. The Churches are invited to suggest other names also.

The report of the Commission on National issues was presented to the Council. The Churches are called to witness to the power of the risen Lord in relation to issues that face the country today, such as, growing poverty, evils of the caste-system, the dowry-system and laws of inheritance in respect of women, the evils of alcohol and drug addiction atrocities on the Harijans and women and oppression of the socially and economically weaker sections of society. A Commission on Justice and Peace has been set up to pursue these matters.

It was agreed that while we continue to move ahead in obedience to the call to unity, the Churches should engage in joint evangelistic work, especially in Rajasthan. The Commission on Mission has been set up to seek ways of engaging in joint programmes of evangelism.

A Theological Commission has also been set up to study issues relating to theology, culture, history and traditions that confront us as we move forward in mission and towards a fuller realization of our unity.

On behalf of the Joint Council, we call upon our Churches to grow in unity at the local and regional levels. The celebrations of the Eucharist, special prayers for unity and evangelism through proclamation and social action in our three Churches at the local level, especially in the border areas, will strengthen the bond of fellowship and lead into new ways of expressing our organic oneness in the Lord.

May the Lord of the Church continue to lead and guide us. We pray, adapting the words of St. Paul, that He who has started this good work in us will bring it to completion (Phil. 1:6).

'Now to him who by the power at work within us is able to do for more than all that we ask or think, to him be glory in the Church and in Christ Jesus to all generations, for ever and ever. Amen'. (Eph. 20-21).

*Presidents of the Joint Council:—
Signed*

1. The Most Rev. R. S. Bhandare, Moderator,
The Church of North India.
2. The Most Rev. I. Jesudasan, Moderator,
The Church of South India.
3. The Most Rev. Alexander Mar Thoma,
Metropolitan,
The Malankara Mar Thoma Syrian Church.

Jesus Christ—The Life of India

(Some reflections on the WCC Theme in relation to the Indian situation)

REV. M. AZARIAH, Madras
General Secretary, C.S.I. Synod.

INTRODUCTION

Jesus Christ—The Life of the World

This is the theme for the VI Assembly of the World Council of Churches meeting at Vancouver in Canada from the 26th July till 10th August, 1983. Representatives of W.C.C. Member Churches in India, viz. the Church of South India, the Church of North India, Mar Thoma Syrian Church, Syrian Orthodox Church and the Methodist Church in India, with a total of about five million Christians in all these Churches will be participating in the Vancouver Assembly. From the beginning of 1982, this theme is being studied and meditated upon as well as proclaimed in their respective countries and contexts by all the 303 Member Churches of the W.C.C. In India too, not only the five million Christians, but even the rest of the 20 million Indian Christians, particularly of the Roman Catholic Church, numbering about 12 millions, are mulling over this theme, which is one of the Central affirmations of the Christian faith. Almost every Church magazine connected with the 23 NCCI related Churches have been carrying articles, or reports of seminars and Consultations on the same theme.

The 1982 Synod meeting of the CSI had this as its Central theme. The National Student Christian Movement of India meeting in December 1982 at Jabalpur also had the same theme at its Tri-annual Conference. The 1983 October meeting of the NCCI Assembly also will have the same theme. Thus, this great claim **JESUS CHRIST IS THE LIFE OF THE WORLD** is being proclaimed from the house-tops throughout India as also all over the world. But can the 700 million people of India hear its message? What are the responses of the different peoples, of different religions and different cultures in our society with all its infinite variety? Or is it being brushed aside as yet another case of 'ordinary people making extraordinary claim'?

Writing on the same subject in the December issue of the 'AIKYA', the SCMI monthly journal, Rev. Fr. Samuel Rayan opines that 'there will surely be more than one Hindu response to this Christian proclamation depending on the variety of Hinduism the respondent holds the historical awareness, that he or she has, and the class to which he or she belongs'. He goes on to delineate four major possible responses from the 'Hospitality of the Hindu mind'—(Dr. S. Radhakrishnan). Thus, our Christian proclamation may be taken (1) as a natural claim for believers; (2) as one aspect of eternal truth; (3) as a force of change; and (4) as a real threat even to the *life* of different sections

of Hindu society. Thus the Christian claim is virtually rejected and indeed challenged to be proved for its authenticity and even its veracity by our Hindu neighbours.

It may be granted that Fr. Rayan's discernment and perception of the mood and mind of the elitist, educated and philosophically aware sections of the Hindu society is basically true. But their number may not exceed about a third of the total mass of people who call themselves Hindus in this country. It is well known 80% of our population live in the villages and most of them are illiterates or semi-literates. So, we can safely surmise that at least 2/3 of the Hindu society lives in the villages and are not in a position to articulate their responses to the Christian claims in any manner suggested by Fr. Rayan. Historically, their response has been one of accommodative general openness and not even deliberate assimilation or absorption as some scholars make it out to be a Hindu character. Even when it was effectively communicated that Jesus Christ was the unique among the 'Avatars' of the Divine, the challenge was accepted without any violent response, by popular Hinduism.

The response to the Christian claims in the past 400 years was in terms of life's situations. Hence the relevance of witnessing to Jesus Christ as 'LIFE' in the contemporary contexts of life of the people.

The Missionary Purpose of this Theme :

The purpose of W.C.C. Assembly and the whole world church, could not only be to deepen the conviction of the adherents to the Christian faith but to address all those beyond the borders of the Church with the conviction and proclamation that **JESUS CHRIST IS THE LIFE OF THE WORLD**. This is so because of the following reasons :

(a) Biblical Assertion :

Many Christians would want to proclaim Jesus Christ as the Life of the World because, 'the Bible says so' or because 'it is written in the Word of God'. It is true that there is an abundance of Biblical references that asset this proclamation. Thus twice Jesus made the claim that he was the 'LIFE' (John 11:26 and 14:6) and at another time he said that he had come to give Life in all its fullness (John 10:10). The Gospel of John with its central theme of

'Life' insists that Jesus is the 'Bread of Life', 'Water of Life', 'Eternal Life', etc. This is further explicated in the letters of John and in the book of Revelation. Not only this life enlightens the life of every human being (John 1:4), but this life was available for every person to experience 'Life' in its fullness in a personal way (I John 1:1-4). Indeed, the very dwelling of GOD, as revealed in and through this life has become the Centre of human community (Rev. 2:3) 'Behold the dwelling of God is with man'. (See also Matthew 1:21; — Immanuel — God with us).

Quality of Life :

In the Pauline Epistles, Jesus Christ being life of man and the world, is expressed through the phrase 'In Christ' (en Christo), which occurs over 160 times in the 13 Epistles. William Barclay would explain its meaning, in terms of the pictures of the fish living in the ocean and the birds living in the open space. 'If anyone is in Christ, he is a new being (New Life)' (II Corinthian 5:17).

(b) Historical Confession :

That Jesus Christ is the Life of the World has been confessed by the Church and Christians throughout the years of the Christian Era all over the world. This is not merely in terms of 'Thus saith the Lord', or the great commission (Matt. 28:19-21), but in terms of conviction and experience of the Church which is felt obliged to share with others in the strength of the power of the Holy Spirit (Acts 1:8).

Thus, in India, when St. Thomas the Apostle came about 52 A.D. to South India or St. Bartholomew came to North India, according to tradition, both of them confessed in their time and place that 'Jesus is the Life to India'. By 1552 when the Jesuit Fr. Francis Xavier entered through Portuguese Goa making the same confession and gaining thousands of adherents to Jesus Christ he found at Cranganore in the South Western Coast already in existence about one lakh Christian community.—(Bishop Stephen Neill in 'History of Christian Missions'). Then followed other noted confessors of Christ like Robert De Nobili in Madurai, Ziegenbalg and Plutchau in Tranquebar (1706) and then great opener of Modern missionary era William Carey and his companions in Calcutta (1795). Jumping over a great century of myriads of pioneers who spared no suffering to bear witness to the truth of Christ, we come to this Twentieth Century only to recall the names of stalwarts like Sadhu Sundar Singh, C. F. Andrews and Panditha Rama Bai whose contributions to the death overcoming life for thousands of Indians, the outcastes, the labourers and the women, all in the name of Jesus Christ, no one will deny. So much so, this claim today had a total of about 20 million people within its fold. The impact and the implications of this claim upon the social matrix in this country have been indelible. Thus, for example, in the area of the life of the women in this land, a new era opened up only through the Life of Jesus Christ through the reformer Panditha Rama Bai who founded the MUKTHI Mission by exposing many a reprehensible, socio-religious practices like female-infanticide, burning of widows (Sati), child marriage, enforcing widowhood, religious prostitution (Devadasi system), sexual mysticism, etc. and as well as exclusion of women from education. Another glaring example

is the area where Jesus brought new life and self-dignity to the millions of untouchables and outcastes of caste-ridden society.

(c) Personal Conviction and Experience :

If the Christians of today, besides continuing the missionary heritage of service to the nation through the pioneering institutions for education and health care, have been out of all proportion to their minority situation, insisted on their constitutional rights to 'practise, profess, and propagate' their faith in Jesus Christ as life, then so because of their personal conviction and experience of the fact that Jesus Christ is the very life and therefore of the whole world.

Meaning of the Phrase, 'Jesus Christ—The Life of the World'

The phrase, 'Life of the World' in the Bible is more here used as an immediate epithet to Jesus Christ. The formulation that 'Jesus Christ—The Life of the World', is undoubtedly based on solid Biblical support particularly from the writings of St. John. John uses the word 'Life', thirty-six times as against six times by the first three Gospel writers. Thus Jesus comments on the miracle of the Bread in John 6, 'the Bread of God is that which comes down from Heaven and gives *Life to the World*' (v. 33) and 'I am the living Bread... and the Bread which I shall give for the life of the world is my flesh' (v. 51). But it is also be appropriate to recall John 3:16 'For God loved the world... his only begotten son... eternal life'. And of course the 'I-am-the-Life', statement in the Gospel of St. John (John 11:25; Ch. 14:6), is also relevant, although making no explicit reference to the 'World'. This affirmation of Jesus overthrows normal conditions. To believe in Christ, in the power of His resurrection, is to acquire real life and to recognise a new significance of life and death. This so because Jesus Himself claims to be the source of life when He says, 'He who believes in me, as the scripture has said, out of his heart shall flow rivers of living water' (John 7:38). Contrary to the hired man who does not care about the sheep, Jesus says, 'The thief comes only to steal and kill and destroy; I came that they may have life and have it abundantly'—(John 10:10). This life is in communion with the very life of God and requires, on the part of man, a response which is in accordance with this gift and with the way it is transmitted to us, the way of incarnation, humility, of obedience and of the Cross—(Read Phil. 2:6-11).

The basic question however is, 'What is Life?' In what sense is this word used in the theme, 'JESUS CHRIST—THE LIFE OF THE WORLD'? The Greek words are used in the New Testament which are translated into English with the word 'Life': 'Bios' which stands for the biological life which all animals and creatures have in common; 'Zoe' which stands for the life of different quality or order. It is this 'Zoe' or different quality of life which is referred to in the New Testament and particularly in John's writings as 'Eternal Life' or just 'life' which is God's promise to all who believe in Jesus Christ. The word 'Eternal' expresses not duration or the quantity of this life, but its quality. In St. John's Gospel the 'Eternal Life' or the 'Life' is of the same order and quality as the life of the Kingdom of God, Life under God's rule, in the first three Gospels. And it is ultimately this new kind of life that Jesus Christ offers to the world.

Dr. J. R. Nelson in his article, 'Ecumenism as the Quest for Life', distinguishes three qualities of life:

- i. Life at the level of subsistence, barely keeping alive. In Greek it can be expressed as *Bios*.
- ii. Life involving far more than daily preoccupation with individual subsistence and survival. Here is life as the majority of human beings know it. The New Testament Greek calls it *Psuche*.
- iii. Life as the Creator intends it to be. It differed both in degree as well as in kind of the life defined above. The potentialities of the mind and the heart are being realised. It is life open to the transcendent power of God. In Greek it is *Zoe*. 'The quality of Christ's life is that it is a life of love (agape) and that it is eternal life. This life begins now in the time of *psuche* for those who will receive it. If present life in Christ is the foretaste of what the full *Zoe* shall be, there is really 'assurance of things hoped for' (Heb. 11:1), and reason to keep persisting faithfully and unrelentingly in the tasks of service, liberation and justice.'

But the question is what can be the 'assurance of things hoped for', for the masses of people in India who live their 'life at the level of subsistence, barely keeping alive'? Even a cursory reading of our context will show that about 300 millions of people live below poverty line. Nay, more. Like 'Sheep without shepherd' as Jesus would put it. (Mark 6:34), most of these people are not only condemned to illiteracy and fatalistic apathy and inertia, but they believe their plight of appalling poverty and socio-cultural depravity to be divinely ordained and their destiny sanctioned and sealed by their age-old religious belief and philosophies. Surely, the offer of life that Christ Jesus is, must be made available to the vast mass of people 'living at subsistence level' both in India and other countries of the world.

The Indian Reality Today

Even the way the slogan theme, 'Jesus Christ—The Life of the World', is formulated suggests that meaning of Jesus Christ can be understood only in the context of the life of the world. Indeed such is the purpose and meaning of incarnation itself. Therefore, in India too, this theme can be understood and our reflections be authentic only if we take into account and focus upon the specific social, economic, political, cultural and religious contexts in the contemporary situation of our country. And this reality is at once complex and crisis-ridden. 'A crisis in society is a moment of decision (says a Seminar Report just on this subject from the Roman Catholic National Centre in Bangalore) towards a qualitatively new orientation in society or a tenacious upholding of the status-quo. The former decision means growth, change, new life; the latter decision spells stagnation, disintegration, death'. Thus there is the element of hope in every crisis situation. Hence with hope we may try and analyse briefly the Indian Reality in which we may identify the following five major elements, viz. (1) Population-explosion; (2) Poverty; (3) Pluralism; (4) Politicalism; and (5) Pollution.

(1) *Population-Explosion*: The 1981 census has revealed that our population had increased with leaps and bounds to 700 millions. Actually it had more than doubled itself in spite of Family Planning efforts over

the past 30 years. It is feared that at present trend we may count 1400 millions after another 30 years, i.e. in 2011 A.D. At once it means there is certain erosion of the quality of life of our peoples not only in terms of physical health and existence but also in moral, cultural and other dimensions. Present statistics confirm that of all babies born in India 40% perish before they reach the age of 5. Approximately 100,000 children die every month as a result of malnutrition. 2.5 million children suffer from deficiency of vitamins and are therefore dangerously vulnerable to blindness. About 60% of the children between 3 and 5 suffer from some kind of retarded growth. On the ethical front, one need only to follow the daily newspapers that carry heart-rending stories and reports on a myriad occurrences of violence and violations against women (rapes, dowry deaths, killing innocent children, child labour; abduction for begging etc.) the already exploited Harijans and Girijans (burning of whole villages, atrocious killing etc.) and other weaker sections of society. Perversions and corruptions of all types at all levels of society, including in the name of religion and political murders reign supreme. All these result in death-dealing and not life-engendering conditions. Life-blood of people especially the poorest of the poor (outcasts etc. and victimised women) has become cheap. There is a cry and longing for a chance to live. But in the case of most these victim-communities, who are so deprived and deprived they don't even know their own plight nor self-aware neither conscious of their basic human rights, let alone their own potential and power.

2. *Poverty*: Of the 700 million inhabitants in India today some 300 millions live on or just above poverty line, that is living on just 0.50 paise per head per day (defined by the Central Government Pay Commission as the minimum diet required for moderate activity), while another 300 millions are below this line unable to obtain even the minimum required for human survival. Only about 85 millions are adequately clothed, fed and housed. A further 15 million people are rich enough to enjoy an abundance of the luxuries of the consumer society. In the result, possibly some 70% of population are under nourished both qualitatively and quantitatively. This appalling poverty is itself a symptom of the deep malaise in Indian Society.

The real causes of massive poverty are complex. The *unjust structure of the society* is the basic cause which of course refers to the in-built mechanisms of exploitation of the poor masses by the *rich elite* within the country, often in connivance with rich foreign elite outside the country. Within India, the rich elite both urban and rural comprising about 12% of India's population, own about 60% of the country's urban and rural property and consume nearly one-third of its total production. And the rich nations, comprising one-fourth of the world's population consume 87.5% of the world's produced wealth each year, leaving a meagre 12.5% for the remaining three-fourths of the world's peoples. Incidentally, practically all of these rich nations are 'Christian' and who originally sent out the Christian missionaries to the rest of the world since 300 years ago. Further, through the long arms of multi-national corporations the luxury items of production are dumped on the so-called Third World countries. Their Government world supply 'Aid' for Development (not even 1% of their GNP as recommended by UNO Agencies), and also military hardware (costing lower per cent of their GNP) to these poor developing countries like India.

The root cause of the unjust structures of Indian society is of course the economic system of production, consumption and distribution called the capitalised economic system. It often sets the urban rich against the rural rich, merchants against capitalists, owners against workers, high castes against low castes in the struggle for economic power. This tragic situation therefore calls for radical transformation of the unjust social structure and the in-built mechanisms that maintain injustice is imperative.

3. *Pluralism* : The pluriform and mosaic pattern of Indian Society has no parallel anywhere in the world. Racially speaking, long many centuries ago the native dark-skinned Dravidians came to be over run by the Mongoloid yellow-skinned groups of people from beyond the North and Eastern mountains of the sub-continent. Then the third major mass of white Aryan racial groups flowed into the Indus valley and beyond into the Gangetic plains of the Northern India. Now almost 4000 years later, there is a co-mingling of all these races with other minor subsequent inflows into the melting pot of this Pluriform society. Subsumed in this grand confluence of ethnically distinct races, are the variety of both cultural and religious traditions. That is India today. Into the midst of natural and dynamistic religions of the indigenous Dravidian people, the more systematised set of beliefs and rituals entered through the Aryan Brahminical religion. Then came Vedic religion that developed into Hinduism. With this came the predominant elements of Hinduism, viz. the Chatur Varnashrama Dharma (four-fold caste gradation), which social organisation based upon religious sanctions effectively discriminated against the vast masses of indigenous peoples as outcastes deliberately outside the pale of the Hindu Society. It is this fifth part of the society (Panchama) were treated as 'Chandalas' and untouchables and even today the democratic Republic Constitution of this country classifies them as Scheduled Castes and Tribes and stigmatised as 'Harijans' and 'Girijans'. It is estimated out of a total 700 million population, these marginalised exploited, oppressed, deprived, landless labour-class masses of people would number around 200 millions. Even as Dr. Ambedkar long ago pointed out the census figures always play down their numbers even under the British Raj. It is on behalf of this section of the population Gauthama Buddha revolted against caste-ridden Hinduism. However, Buddhism was ostracised from the land of its birth to countries in other parts of Asia within a thousand years period. Then followed the succession of other religions like Christianity, Jainism, Islam from the semetic Middle-East, then the Sikhism—the religion of Gurunanak and others who sought to reconcile Hindu-Muslim contradictions and conflicts. It is not without significance that large numbers of the outcastes and untouchables

of India felt attracted to all other religions outside Hindu Sanatana Dharma (eternal religion). It may be noted that about 75% of the Indian Christians too are drawn from these neglected communities in the country. Indeed Jesus Christ with His Gospel to the poor (Luke 4: 18-21) is acknowledged as the *true bringer of life* in all its fullness (Jn. 10:10) to millions of Scheduled Castes and Tribes. The Indian Society is not only multi-racial, multi-caste, multi-religious, but it is also multi-linguistic. While only major languages are named in the Constitution, more than 400 distinct languages and dialects divide our society into as many distinct communities with their special cultural heritage. It is said that there are some 52 distinct religions in the world but India is the home or hospital for each of them. The Indian Constitution itself lists over 400 sub-castes and groups. The cultural variety is indeed infinite in this our tradition bound conservative and obscurantist society. This character of our society is further deepened and confirmed by the fact that almost 400 millions are illiterates or semi-literates in India. This number accounts for half the total of all the world's illiterate population.

However there are certain basic elements that are common to all these sections of Indian Society. There is a general outlook on life based upon a common world view or vision of life which consists in understanding life as being essentially transitory, fleeting and a passing show. Life is compared to a boat crossing the ocean and yet this life is conceived in terms of cycles that are repeatable. However meaning is found in the type and manner of action that each life is involved in. Yet the inexorable law of nemesis, reaping the reward of your action either enriches or thwarts the life of the individual. It is really the Hindu view of life derived from concepts of Maya (illusion), Karma, Vidhi and transfiguration of soul (re-births), the effect of such beliefs on the masses tends to be life-negating rather than life-affirming, world-negating rather than world-affirming. The apathy, the inertia, the fatalist resignation, the slave mentality and the domestication that characterises the life of vast masses of people, particularly of the outcast communities in India today, will have to be attributed to world-view they had inherited from generation to generation in the predominantly Hindu environment for the past 4000 years. It cannot be denied that the stranglehold of such a world-view even upon the Muslim and Christian converts through three generations seem to continue in spite of their diametrically opposite kind of world view of their faith, with the linear view of history which speaks of only this life as the next and not a cyclical view of history. Hence the relevance of Jesus as life released for those sections of populations that fatalistically continue in the grinding poverty.



WHY BELIEVE?

DR. GNANA ROBINSON

'Do you still hold fast your integrity? Curse God, and die.'—Job 2 : 9.

The story of Job is familiar to all of us : 'There was a man in the land of Uz, whose name was Job ; and that man was blameless and upright, one who feared God, and turned away from evil. There were born to him seven sons and three daughters. He had seven thousand sheep, three thousand camels, five hundred yoke of oxen, and five hundred she-asses, and very many servants ; so that this man was the greatest of all the people of the East. His sons used to go and hold a feast in the house of each on his day ; and they would send and invite their three sisters to eat and drink with them' (Job 1 : 1-4). Job took care that even the unwittingly committed sins of his children (Num. 15 : 24-25) were atoned for : 'And when the days of the feast had run their course, Job would send and sanctify them and he would rise early in the morning and offer burnt offerings according to the number of them all ; for Job said, 'It may be that my sons have sinned, and cursed God in their hearts' (Job 1 : 5).

By this detailed description of the life of Job, the writer of the Book of Job wants his readers know that Job, in all respects and according to all the requirements of the Israelite law (*torah*), was a righteous man and the material blessings he had were the divine reward for his faithfulness. In Deut. 28 : 1-14 the law-giver lists a number of worldly blessings with the following introductory admonitions : 'And if you obey the voice of the LORD your God, being careful to do all his commandments which I command you this day, the LORD your God will set you high above all the nations of the earth. And all these blessings shall come upon you and overtake you, if you obey the voice of the LORD your God.' The worldly prosperity and well-being of Job were, thus, seen as the result of Job's righteousness, as the proof of his obedience to the law and as the vindication of his faith in God.

But, suddenly everything goes against Job. Misfortunes fall upon him one after another as upon a sinner, as on a person who is cursed according to the law. All those misfortunes listed under the curses in Deut. 28 : 15ff. come upon Job.

This was something quite incomprehensible to the pious Israelites who saw faith or belief in God as an investment for better life in this world, life with all material prosperity. Job's wife represents this group of believers for whom faith in God has no value if it does not bring worldly prosperity. So, she says to her husband, 'Do you still hold fast your integrity? Curse God, and die.' In other words, Job's wife asks, what is the meaning of believing in God, if it does not ensure this—worldly material blessings.

It is not surprising to find that Job's wife also represents the mass of Christians in India and in the other third world countries. The majority of the believers in these countries live in material want and they struggle for the basic amenities such as food, health and shelter. In such context they expect their devotion to God to be rewarded with material blessings in some form or other. They, therefore, still find it easier to believe in God and worship

him. They hold on to their faiths expecting God's blessings both in this world and afterwards.

But, many Christians living in the affluent countries are today facing a serious crisis of faith. Many of these countries report an increasing number of people leaving the Church. Sunday worships are attended by a few elderly people. Very few youths show any interests in the life of the Church. There is an erosion of values which have hitherto been cherished as specifically Christian. The relevance of prayer and worship are now questioned by many. 'Ours is a welfare state. We have everything we need for our life. If we are sick we go to the doctor and our health insurance takes care of our medical bills. If we are unemployed, the State gives us the living allowance. Our social concerns department takes care of our aged and the handicapped. Why should we still think about God? What is the need of praying to him or worshipping him?' This is the sort of attitude we find among the rich today.

In the story of Job, Job found himself in a situation of need and his wife found her faith irrelevant for life. Most of the people in the rich societies find themselves in a situation of affluence and they too find their faith irrelevant. One, because of adversity, finds no meaning in faith, and the other, because of affluence, finds no need of faith. Both commit the same mistake of proceeding from a wrong premise. Both take faith in God or devotion to God as a means for ensuring worldly blessings. This is exactly what the Book of Job is trying to refute.

Why do we believe? What is faith for? In order to get some clarity on this question, we should first ask, what human life is for. Is eating, drinking and merry-making all that human life means? Will these give one the fulfilment in life? The answer, the Bible gives is a simple 'no'! 'For what shall it profit a man, if he shall gain the whole world, and lose his own soul' (Mk. 8 : 36). According to the scripture, life is more than eating and drinking. Man does not live by bread alone, but by every word that proceedeth from the mouth of God. The Word of God communicates to humankind the will of God. To Jesus, to do the will of the Father was the food. The will of God, according to the Bible, is that we love God and love one another. In other words, the purpose of our life is to live in harmony with God and with our fellow human beings. Jesus explains man's relationship with God with the example of the 'true vine': 'I am the vine, you are the branches: He that abideth in me and I in him, the same bringeth forth much fruit: for without me you can do nothing' (John 15 : 5).

'Without me you can do nothing'. What is meant is that without man's abiding relationship with God man cannot achieve anything useful and meaningful ; we cannot have harmonious relationship with our fellow human beings. Our history illustrates this fact very clearly. Modern man, who controls science and technology, once thought that he could solve all his problems through his reason and power. But we see today what man has

made of himself. Man has become the victim of his own achievements. We stand today before the threat of a holocaust through atomic warfare, ecological catastrophe and atmospheric pollution. We seek peace, but make war everywhere—in Falkland, in Lebanon, in Irak-Iran, in Ireland, in Afghanistan, in Polen and in many other parts of the world.

Man today tries to solve his problems without any reference to God. There are many groups in the West who are dedicated for world peace. They do peace marches; some practise gymnastics and exercises to get rid of violence in humanity. But the fundamental question is, is it possible at all to achieve peace without reference to God?

According to the Bible, it is not at all possible. The greedy and jealous man, when he remains away from God (which is the state of sin, according to the scripture), seeks always his own welfare only. He is the least bothered about the happiness of his neighbour. He does not hesitate to destroy any one who stands on the way of achieving his ambitions. The massacre of thousands of civilians in Lebanon last year is a simple illustration of this fact from our immediate past.

The brotherhood of humanity has its basis in the Fatherhood of God. 'Have we not one father, Has not one God created us? Why then are we faithless to one another...?', asks Prophet Malachi (2:10). It is in our belief in God and through our devotion to him that we draw our inspiration and strength to care for our brothers and sisters. The believers are people who are called by God for a special responsibility, the responsibility of bringing his salvation to the ends of the earth. (Gen. 12:3; Is. 42:6; 49:6). Jesus called his disciples not simply to enjoy some worldly privileges but primarily to carry out a responsibility: 'Whosoever will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's the same shall save it' (Mk. 8:34). According to Is. 53:4-5, the Servant of the LORD loses his life in obedience to the will of God. Jesus, the Servant of the LORD, gives his life for us and calls us, his disciples, to follow him and to share our life with others.

The Lord's Supper reminds us of this core of our faith continually. Whenever we celebrate it we are reminded of the fact that Jesus' life is broken for us and that we partake of his body and blood. It is at the same time also an invitation to all of us to lead an eucharistic life, a life broken and shared for others. It is in such a shared life in community that one finds the fulfilment of human life. Devotion to God and dedication for fellow human beings are like the two pieces of wood which make the cross—the vertical and the horizontal.

'Do you still hold fast your integrity?' We come back to the question of Job's wife. It is now clear to us that Christian faith is not dependent on material prosperity or material adversity. Neither a person's riches are proof of his devotion to God nor a person's poverty is evidence

for his lack of devotion to God. Devotion to God is its own reward; this is what the Book of Job teaches. Christian faith aims at true life, the life with a two relationship, the relationship to God the creator and relationship to fellow human beings. It is this fellowship with God and man that makes life wholesome and blessed. Only in such a life one finds the true joy and peace. Prayer, meditation and worship are integral elements of such a life in faith.

David and Kitty Write...

It was all too much too soon, and yet it could not have been otherwise. Seven weeks of travel and meeting, speaking and listening, asking questions, learning, through it all growing in understanding, in appreciation and fellowship.

One morning we stood on the railway platform with Bishop and asked him what pleased him most in the life of his diocese. He thought for a moment and then answered sadly: 'Not much really. Except that we are together after thirty-five years.' This honest answer expressed the agony of union which has been the experience of the Church of South India. We came not realizing the cost but admiring the example given to the World Church. In spite of all this we found it significant that the Joint Council meeting during the time of our visit and bringing together the Church of North India, the Church of South India, and the Malankara Mar Thoma Syrian Church looks to a deepening of the 'organic oneness' proposing the name of The Church of India.

At a meeting of ministers a young articulate Presbyterian said to me; 'When are you going to stop dumping your burden on us?' He expressed the strong desire among many in the C.S.I. to cease being a dependent church. We see this as being a challenging development in the life of the Church. We spent a great part of our time visiting Rural Development Projects and were impressed by the skills and dedication of those involved. We also heard their concern that the Church generally does not recognize this as its work, does not 'own' it, and learned that creative new work is entirely dependent on overseas aid.

As we reflect on our time in Kerala and Karnataka we see signs of the emergence of a new Church, where the bitterness of the past is left behind, a reconciled and reconciling Church. We also see emerging a Church free from old mission models directing its resources to where they are most needed, enabling the poor people of the villages to have dignity and well being.

We are grateful to all who received us so graciously and who treated us so generously. We will treasure the friendships made and pledge ourselves to remember them in our prayers.

DAVID AND KITTY LEVINE



Synod Drought Relief Programme 1983

CHURCH OF SOUTH INDIA

MR. S. D. A. SUNDER RAJ
Special Officer, C. S. I. Synod.

The first well being dug at Maravamangalam



Inadequate monsoon rains in the year 1981 and total failure of monsoon in 1982 have resulted in acute scarcity of water. Even the life sustaining DRINKING WATER has become scarce already and will become more acute in the coming months.

Unlike a flood or a fire emergency which strikes suddenly, drought situation sets in gradually allowing sufficient warning to plan relief measures thoroughly and in good time. Some Dioceses with foresight have initiated action a couple of months back. We are two or three months behind. However, instead of getting anxious over the delay and rushing with unplanned activities, I feel that it would be good to calmly and carefully work out our strategy and expeditiously design our plan of action.

DRUGHT RELIEF IS A PACKAGE PROGRAMME WITH SEVERAL ASPECTS:

- (i) Drinking water for Man and Beast.
- (ii) Hygiene and Sanitation (a mobile medical programme to prevent outbreak of Epidemic such as Diarrhoea, cholera, etc.)
- (iii) Food/Cash for work community projects. (Because agricultural activities would not be possible, the farm workers would be jobless and perhaps starving. Community Development projects would provide them work and hence wages.)

The priority of these items is the provision of DRINKING WATER complimentary to which is the health and hygiene of the community.

Water can be tapped as follows :

- (a) Open dug wells.
- (b) Bore wells.
- (c) Lifting water from nearby sources.

It is very important to determine the availability of ground water sources with the help of Geologists and Water-diviners before starting excavation.

Open Dug Wells : at least 12 ft. in diameter reaching considerable depth so that there is sufficient water even in peak summer. Local community beneficiaries should participate in digging/deepening the wells.

Bore Wells : Use competent, qualified agents to complete the work in all respects, i.e. boring to required depth,

installing quality pumpsets and erecting cement platforms.

Lifting Water : From available nearby sources with hired water tankers or through pipelines.

All these should be constructed in such a way that these would be permanent structures that would provide to be long term developmental projects.

Criteria for Selection of wells

- (i) Select the poorest and downtrodden communities without distinction of caste and creed (and not only Christians) as priority.
- (ii) The wells may be located on the community's common ground, CSI property, Government Poramboke land, or on private property acquired by the local community and made common—(the last two to be properly legalised and documented).
- (iii) With available local facilities determine the type of well, whether open dug well or bore well, after verifying for feasibility and ground water potentiality.
- (iv) Ensure that members of the beneficiary communities whole-heartedly participate in the digging/deepening of wells, realising that it is their own well that they are working on.
- (v) Establish a rapport with the community so that developmental education is acceptable to them simultaneously as the well digging programme. Let the well digging programme be a long term developmental project.

Co-ordination

It is very important to co-ordinate with the Governmental authorities at the village, district and state levels, and also with other voluntary agencies in the field.

Operation :

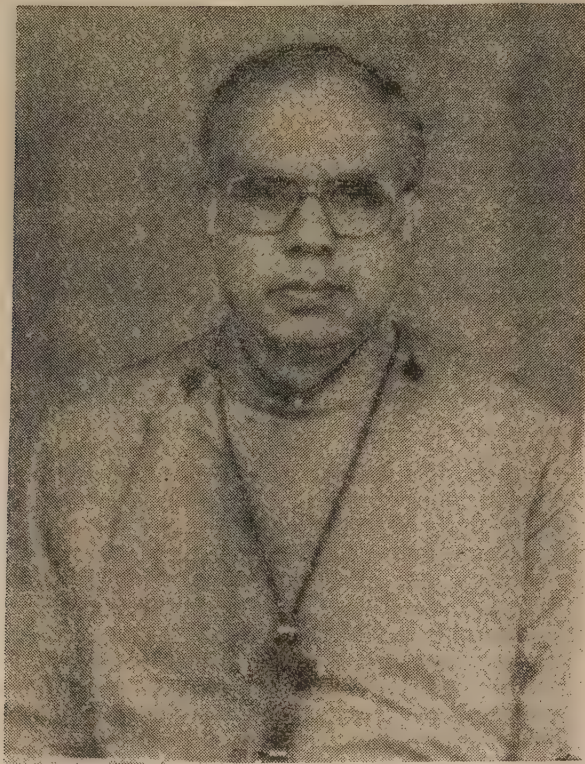
- (A) A Co-ordinator at the Diocesan level who can be released full-time for the short term programme.
- (B) The Diocese could be divided into several convenient areas and a Projects-in-charge for each area can be released full-time. He shall report to the Diocesan Co-ordinator.

(Contd. on page 16)

* Mr. Sunder Raj has had a very commendable record of service in the area of relief and development for nearly 2 decades with CHA.

News from the Dioceses

NEW BISHOP FOR THE KARNATAKA CENTRAL DIOCESE



The Rev. Dr. C. D. Jathanna was consecrated as the Bishop of the Karnataka Central Diocese. The Consecration service which took place on the Palm Sunday, April 27, 1983 at St. Mark's Cathedral, Bangalore, was unique in many ways. One of the most significant features of the Service was the presence of the church leaders from various denominations and church organisations. Apart from a dozen of the C.S.I. Bishops, which includes the previous moderator Bishop Solomon Doraisawmy, there were bishops from the C.N.I., Roman Catholic Church, Mar Thoma and the Methodist Churches. Presidents from the Baptist churches, Lutheran church and the other denominations were also present along with the other N.C.C.I. leaders. If Dr. Yap Kim Hua, the General Secretary of the Christian conference of Asia, Singapore, brought greetings from Asia, Rev. Dr. Philip Potter, the General Secretary of the World Council of Churches, Geneva, brought greetings from the rest of the world! The consecration service was conducted by the Moderator, Most Rev. I. Jesudasan, and the Deputy Moderator, Bishop Sundar Clarke preached on the occasion. The Rev. M. Azariah, the General Secretary and Mr. John Verghese, the Hon. Treasurer also took active part in the service. Rev. Joshua, the Presbyter in charge, conducted the service.

Bishop Jathanna steps into the Diocese with a rich and varied experience. He was educated at the University of

Virginia (USA) and University of Hamburg, W. Germany where he completed M.Th. and D.Th. respectively. Starting his career as a Rationing Officer in the Government of Madras, he held a number of responsible positions in Government and private firms. Of all, his contribution to the cause of the theological education in Karnataka and yeomen services rendered by him as the Principal of Karnataka Theological College will be remembered for a long time. He is also responsible for initiating a number of special projects and programmes like the Balma Institute of Printing Technology, Janatha Vidya Kendra etc. Recently he was elected as the President of the Senate of the Serampore College.

Bishop Jathanna is a warm-hearted man who loves people; a godly man who loves the Lord; and a competent scholar who knows the theology. His career as a social worker, pastor and theologian combines those three elements in a remarkable way and makes him a good bishop. His wife, Mrs. Sarojini is known for her discipline and hospitality. They have two children, a boy and a girl, — Dr. Sushil and Asha.

The Communications Department, while imploring God's Blessings, congratulates Bishop Jathanna on his assumption as the bishop of the Karnataka Central Diocese.

EDITOR.

(Contd. from page 15)

(C)'' A Supervisor may be appointed for each area with full-time responsibility to control the labour and progress of the wells. He shall be responsible for the day to day work on the wells and shall report to the Projects-in-Charge.

Accountability :

IT IS NEEDLESS TO EMPHASISE THAT PROPER AND TIMELY ACCOUNTABILITY IS AN INTEGRAL PART OF THE IMPLEMENTATION OF THE PROJECT ITSELF.



Rt. Rev. M. C. Mani, Bishop in Madhya Kerala Diocese seen inaugurating the Diocesan Office of the newly formed East Kerala Diocese.

The newly constituted East Kerala Diocese was inaugurated at Melkavu, on Easter morning by the Rt. Rev. M. C. Mani, the Moderator's Commissary in the midst of a big gathering of the faithful and friends.

The East Kerala Diocese also known as 'Poorva Kerala Diocese' is the twentyfirst Diocese of the Church of South India and the youngest of the lot.

The announcement of the new Diocese was made during the Holy Eucharist Service at the Melkavu Christ Church.

The Commissary declared that the Melkavu Christ Church which is big and beautiful, will be the Cathedral of the Diocesan Bishop. Immediately after the service, the Commissary dedicated the newly constructed Diocesan Office at Melkavu Mattom, three miles away from the Cathedral.

In the afternoon a public meeting was conducted at the Diocesan Office grounds. The Commissary, Bishop M. C. Mani, presided. Madhya Kerala Diocesan Treasures the Rev. Sam Mathew brought a message of greetings from the Madhya Kerala Diocese and felicitated the new Diocese. The Rev. Michael John of the East Kerala Diocese welcomed the guests and explained the various stages passed through in the formation of the new Diocese. He also thanked the Madhya Kerala Diocese, especially Bishop Rt. Rev. M.C. Mani for all what has been done during the past two years in this regard. The Rev. W.V. Varghese and the Rev. K. I. Samuel also spoke, pointing out the importance of the occasion to the people of the area.

Bishop M. C. Mani in his presidential address praised the Lord for the happy occasion. He requested the members of the Church to propagate the good news of the Lord's resurrection. He thanked the Synod Executive and the Moderator Most Rev. I. Jesudasan for taking the necessary steps for the formation of the new Diocese on the Easter day itself. The Bishop added in his address that the inauguration of a new Diocese in the Melkavu region will help an effective Pastoral Ministry as well as an effective evangelistic work and also develop the socio-economic situation of the people.

The East Kerala Diocese :

This new Diocese has been bifurcated from the Madhya Kerala Diocese as per the decision of the CSI Synod at the Vellore Session in 1982 when the Bishop Rt. Rev. I. Yesudasan became the Moderator of the Church.

The Diocese of 'Poorva Kerala', geographically speaking, is situated in the high ranges of Iddukki and Kottayam revenue districts of Kerala State. The Diocese will have an area of 8000 sq. kilometres comprising of about 5000 families and 30,000 members. There is one College, two High Schools, six Upper Primary and eleven primary schools functioning in the Diocese. Sufficient number of Clergy and Lay workers will be placed at the service of the new Diocese.

W. C. KURIAN
Publicity Wing

Free Eye Camp at St. Luke's Leprosarium, Peikulam Conducted by Christu Kula Ashram—Christoffel Blinden Mission Team

The Free Eye Camp conducted at St. Luke's Leprosarium, Peikulam by the Christu Kula Ashram—Christoffel Blinden Mission Team began with preliminary screening on the 7th December '82 when 122 patients were selected for surgery. Sixty of them were admitted on the 17th, operated on the 19th and discharged on the 26th Jan. '83. Among these, ten were leprosy-subjects.

The valedictory function was held on the day of discharge namely 26th Jan. '83. Mr. Paul Rajiah, a prominent leader of the nearest Lion's Club, Sahupuram, one of the most dynamic clubs in the District, presided over the function. The Secretary of the Club, Mr. G. Srinivasan was also present as a special guest.

Rt. Rev. S. Daniel Abraham, Bishop of the Tirunelveli Diocese of the Church of South India (which runs the St. Luke's Leprosarium, Peikulam) was the Chief Guest. Dr. Raja Savarirayan of Christu Kula Ashram and the camp team leader was the special speaker.

The meeting began with prayer and a special song by the Christu Kula Ashram Team Members. Dr. G. M. Jeyabalan, Medical Officer and the convener of the Camp, welcomed the guests.

Lion Paul Rajiah, announced that the Lion's Club of Sahupuram will render maximum help to the St. Luke's Leprosarium, Peikulam which proposes to conduct such free Eye Camps every year.

The Chief Guest Bishop Daniel Abraham, while thanking the Lion's Club No. III of Niedersachsen, Hannover the

Christoffel Blinden Mission West Germany and the Christu Kula Ashram headed by Dr. Raja Savarirayan, underlined how love for God and love for fellowman have united the teams though geographically they are far away from each other.

Dr. Raja Savarirayan's announcement that Christu Kula Ashram—Christoffel Blinden Mission Eye Camp Team would conduct such Free Eye Camps at St. Luke's Leprosarium, Peikulam every year was greeted with thunderous applause.

The Bishop distributed free glasses to all the operated patients.

Dr. Jeyabalan proposed vote of thanks and the Bishop offered prayer and the Benediction.

With the playing of the National Anthem, the meeting came to an end.

DR. JEYABALAN
Medical Officer

Bangalore based Christian Writer bags Short-story Award

The prestigious short-story award of 'Sariika,' a Hindi magazine of the Times of India group was awarded this year to Dr. J. H. Anand of Bangalore.

From a total of over 3000 stories received for this year's competition, Dr. Anand's, 'Sambandh,' (The Relationship) was adjudged the excellent story for the special award.

Dr. Anand, who works for the Bible Society of India, is a well-known writer in the field of modern Hindi literature. He lives in Bangalore. He has translated the complete Hindi common language Bible also.

NEWS FROM ALL OVER....

CHURCH'S AUXILIARY FOR SOCIAL ACTION

The National Board of the Church's Auxiliary for Social Action (CASA) at its meeting held in Delhi on March 16, 1983 has unanimously elected Bishop M. Elia Peter, as Chairman of the Executive Committee.

The National Board has also elected The Most Rev. I. Jesudason as Vice-Chairman and Rt. Rev. F. C. Jonathan as Treasurer; both these elections were also unanimous.

'Tell-a-nun' outstrips Marcos

In the current Catholic Church—Philippine government confrontation over priests accused of subversion, the church seems at a disadvantage position because Marcos controls most of the public media.

But the church offsets this advantage of President Marcos with its 'secret weapon': the nuns of major congregations, with houses all over the country.

When a government news release damaging to the church is issued, the press often displays it with blaring headlines. When the church responds, its comments are often buried in inside pages or are ignored.

The nuns reprint the church's statement and fan out through Manila to distribute it—outside church doors and movie houses, in restaurants and supermarkets.

Cardinal Sin says with admiration that the three fastest means of communication are telephone, telegram and 'tell-a-nun'.

Abuse of Women

Third World nations struggle, often without success, against an alien lifestyle portrayed in the mass media dominated by the West. The powerful media which invade the less-developed nations also project an image of women which is discriminatory, oppressive and male-oriented.

In Abuse of Women in the Media the Consumer Association of Penang (CAP), Malaysia, seeks to build awareness of the problems of women locally and in other Third World countries. The book traces, how the media portray women as inferior beings and as sex objects in advertising, pornography, sex tourism, women's magazines, paperback romances, humor, T.V. programs, film and in newspaper coverage.

S. M. Mohd. Idris, president of CAP, says in the foreword: 'Women must regain confidence in themselves and question the image that society and the mass media have so long assigned them. They must work toward redefining their roles and break the stereo-type images so that they can be regarded as human beings (capable of healthy, normal, intelligent and human relationships) and become full-fledged citizens contributing to the betterment of our society'.

The study concludes with nine recommendations from CAP for changing this distortion of the role and image of women in the mass media.

Jesus Christ Rises in our Lives

RHEA M. WHITEHEAD*

As we move through this Easter period in the Church or it may be that you, like I, continue to reflect on the meaning of the resurrection, on what it means for us individually and in our communities of faith, on what it means to link a resurrected life in today's world, and how we see others enabling life in the face of death dealing situations.

Our days here together are somewhat removed from the pressures and realities of life but we all know that the forces which impede life and destroy life are so much around us that at times we do not clearly see the continuing signs of resurrection. We may feel like the psalmist (Ps. 57) that we live in the midst of lions and not be sure that all can be changed (*I Cor. 15 : 51-58*).

We live with
the threat of nuclear annihilation
escalating militarization
devastation of drought in the south of this country
people without enough food
disease
ignorance
the pain of broken relationships.

In Canada we have the highest unemployment rates since the 1930's real hunger in some of our cities and increasing awareness of the violence that occurs against women even sometimes within the marital relationship. There is the brutal violence in Central America, the Philippines, Assam and Afghanistan.

We know that millions of people live their lives in daily terror of the powerful—of the military, their bosses, landlords, husbands.

We can understand the death of hope and how the disciples must have felt at the cross when all they had lived for and had dreamed about seemed to be gone and they felt powerless, and increasingly, in North America at least, many turn to a faith that dreams only of another world without exerting any effort to attain it or to believe that now we enable life in *this* world is important.

Yet we affirm the resurrected Christ. We see signs of the resurrection. We see individuals and small com-

munities of people within and outside the church coming alive and struggling in concrete ways to carry out the compassionate ministry shown us by Jesus.

We find the enabling of life
in a deepening search for biblical roots of our faith
and new sustaining symbols of faith
in the restoration of whole human relationships
and in patient, prophetic efforts to overcome injustice and oppression.

We can all think of such signs of resurrection in our communities. In our community, another Toronto Church has opened its doors so that a number of homeless in our streets may have a place to sleep at night. A new centre for children has been opened. Heads of Churches in Canada have questioned the Canadian Government on its cooperation with the developing U.S. defence arsenal and called for steps to be taken toward disarmament. Government leaders have called such demands naïve but church leaders know they are calling for life over death. At Toronto's city hall a vigil of church people called on the city to move on housing and employment plans. It is hoped the longest demonstration ever held in Canada will take place in this next Saturday to protest the testing of the cruise missile over Canadian soil. The Canadian Roman Catholic Conference of Bishops issued a major statement on what economic justice might look like in Canada, a statement which has enabled creative discussion both inside and outside the Church. A few persons are deducting 10% of their federal income tax (that percentage which goes for armaments) and writing out checks instead for a peace fund.

You can think of many more examples from India and elsewhere. Many small steps are being taken. They are often inadequate, often seemingly without success. Such steps often cause fierce debate within our churches and there are pressures to 'cool it' on justice and other controversial issues for the sake of fund raising and unity within the Church.

Each one of us struggle to overcome indecision, hesitancy and the tendency to play safe. Yet we know we have opportunities to make decisions each day toward living the resurrected life, toward enabling life over death. For we have experienced life in the midst of death, we have found hope in the midst of suffering and we believe that Jesus Christ rises again and again in our lives.

Rhea M. Whitehead is the Area Secretary for Asia and Pacific of The Anglican Church of Canada.

Books

CHRISTIAN AND THE THIRD WORLD

David Edgington (Paternoster)

Price: £4.00 (by post £4.40)

The author looks critically at negative Third World images promoted by many missionary societies, aid organisations and the media. He challenges out-dated attitudes and approaches and summons Christians to respect and to develop an 'informed sympathy' with the Third World.

BIAS TO THE POOR

David Sheppard (Hodder & Stoughton)

Price: £5.95 (by post £6.45)

The Christian can only stand with Jesus on the side of the poor. From his long experience of urban life, David Sheppard shares with us his solidarity with the deprived and with black minorities. He sees the Church as a bridge which reaches across to the different sides of our 'polarised society'. An outstanding book for leaders and thinkers. It contains sound biblical insights into race relations, the inter-faith dialogue, unemployment, policing problems and ecumenical growth.

BOOK CONGRESS

Unesco has published the final report of the World Congress on Books held in London June 7-11, 1982. The report follows the usual format of a detailed description of the sessions, transcripts of speeches and general recommendations of the conference.

WORLD CONGRESS ON BOOKS

The title of the report, also includes the conference's 'London Declaration: Towards a Reading Society.' It affirms the right of people to learn and to educate themselves. Since 'reading transcends national and cultural barriers,' the declaration calls on governments to remove restraints of all kinds on the production and publication of books. It also calls for governments to develop national book strategies to encourage reading.

The main task, implementing these excellent recommendations, lies ahead.

World Congress on Books, published in 1982 by Unesco, 7 Place de Fontenoy, 75700 Paris, France, Paper, 60 pages. Contact local Unesco distributors for prices.

CO-OPERATING IN WORLD EVANGELIZATION

A Handbook on Church, Para-church Relationships

It is to be released in June as Lausanne Occasional Paper No. 24.

The publication grew out of the deliberations of a commission which was part of the 1980 Consultation on World Evangelization which met in Thailand. The commission came up with over one hundred areas of friction and conflict among churches and between churches and para-church agencies and sought to face squarely the issues involved, and to suggest solutions.

The book enumerates the areas of possible tensions under five over-arching categories: dogmatism about essentials and optional scriptural interpretations, threat to authority, wrecking of relationships, rivalry of ministries, and the scandal of finances. The dimensions of each of the problems are outlined and some remedial measures proposed.

Churches and other Christian organisations (or para-church agencies) have doctrinal statements which outline their fundamental beliefs. Problems can emerge, warns the handbook, when, in their concern for maintaining the emphasis of their particular group, they become suspicious of the orthodoxy of other churches or organisations.

'Truth and love need to be kept in balance,' the publication stresses. 'The condoning of either gross immorality or major doctrinal error would indicate an emphasis on love (or rather a caricature of it) at the expense of truth.' On the other hand, the urging of separation over secondary matters or over less serious moral issues would indicate an emphasis on truth (pursued relentlessly at the expense of love).

Christians are urged to seek a balance in their concern for doctrinal purity and their exercise of Christian love. 'While we reject "unprincipled exclusivism," we recognise that the biblical emphasis on fellowship is far more extensive than on separation,' the handbook maintains.

The emergence of various specialized agencies has sometimes caused uneasiness in pastors and other church leaders, who see the new groups as threats to them and the church. Acknowledging the validity in some instances of that perception, the publication adds, however, that misunderstanding and lack of communication are often the root of problems.

The counsel of John R.W. Stott, who writes the handbook's theological preamble, is suggested as useful for

All who are engaged in ministry in para-church agencies:
...independence of the church is bad, co-operation
with the church is better, service as an arm of the
church is best.'

Another area of serious concern, according to the handbook, is the deterioration in relationships between those engaged in Christian work. Suspicion, pride and selfishness, it suggests, can infect those involved in spiritual ministry and blunt or annul their impact. 'We are unanimous in our belief that Christians must be neither wall-builders nor empire-builders, but bridge-builders,' the publication states.

A competitive spirit is also cited as a peril to be avoided. 'This leads to disharmony, disunity, a fragmenting of our witness and a failure to convince the world of the reality of our message,' according to the handbook.

The handbook, however, is especially blunt in its treatment of 'the scandal of finances.' It warns that this type of problem does more to hinder co-operation in evangelism than most, if not all, of the problems already discussed.

It cites obscure financial reporting, alarming overhead, unethical use of mailing lists and questionable fund-raising techniques as areas of special concern for para-church groups. The handbook adds that churches can also foster suspicion if they devote huge sums to construction of elaborate buildings.

The handbook is intended to be of practical use. 'Our purpose,' writes Price, 'is to suggest some guidelines for those actually involved in 'striving side by side for the faith of the gospel'—the pastor in the small town, the organisation leader in a city suburb, the denominational policy leader in danger of getting out of touch, and the Bible School or seminary teacher whose seed-thoughts will grow into fruit-actions, whether they are right or wrong.'

Price, the commission chairman and compiler of the handbook, is a Canadian church leader who is involved both in pastoral ministry and in a para-church agency, Christian Direction, of which he is executive director.

The handbook, published by the Lausanne Committee for World Evangelization, is expected to have a wide circulation and to be the basis for further discussion.

—World Evangelization



"I couldn't plan for two futures with one salary cheque, till I found out about UcoPlan"



UcoPlan
A unique service to
help you earn more
than ever before

Saving for children is difficult these days. Yet, I will be ready, when they are. Thanks to UCOPLAN—the free, financial advisory service. UCOPLAN has fitted my savings capacity to my goals and has assured me maximum earnings. Plus security for my children through a simple plan.

There's a UCOPLAN for your future too. Drop by any UCOBANK branch today and ask for details. UCOPLAN has a wide choice of lucrative ways to make your money work.

Because you've worked hard for it.

UCO/CAS-98/81



United Commercial Bank
the friendly bank round the corner

State Bank of Mysore

A PREMIER BANK OF KARNATAKA
AN ASSOCIATE OF
STATE BANK OF INDIA

Pioneers in Financing

SMALL SCALE INDUSTRIES & AGRICULTURE

With A Net-Work of More Than 400 Branches in The State
We are Committed to The Growth and Economic
Development of Karnataka

HEAD OFFICE

BANGALORE-560 009

P. S. SANTHANAKRISHNAN

MANAGING DIRECTOR

For Quality and Reliable
Transmission Belting, Vee-Belts, and
Rubber Hose Pipes

of "GOOD-YEAR" make

Please Contact:—

CHELLAM COMPANY

49 Second Line Beach

POST BOX NO. 142

Madras-600 001

PHONE : 21416

A BUSY MAN NEEDS A BANK THAT MEANS BUSINESS.

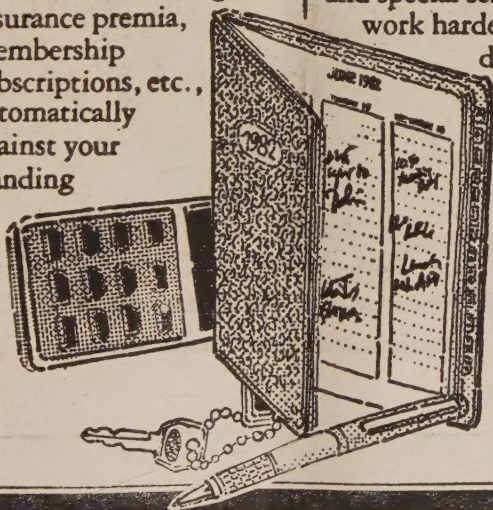
Looking after your own work hardly leaves you enough time to devote to your day-to-day personal money errands.

Grindlays can be a great help.

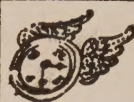
We can help you with a prompt, up-to-date statement of accounts; keep your valuable documents and share certificates in safe custody; collect dividends and interest on your behalf; make recurring payments of fixed amounts, e.g., insurance premia, membership subscriptions, etc., automatically against your standing

instructions; offer advice on our wide range of savings plans to suit your needs; and free you to look after your work without routine money-handling worries.

Come to us. You'll find us prompt, attentive, courteous and helpful. We have experts to look after your personal banking needs. And, savings plans and special services that work harder so you don't have to.



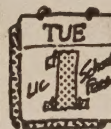
Grindlays services just for you:



Efficient, personalised service



Prompt, comprehensive replies to correspondence/queries



Regular payments of fixed amounts, e.g., insurance premia, membership subscriptions, recurring deposits, etc., against your standing instructions



Investment counselling on savings plans, safe custody facilities for documents, shares and other valuables

Grindlays — Professionals in banking



**Grindlays
Bank p.l.c.**

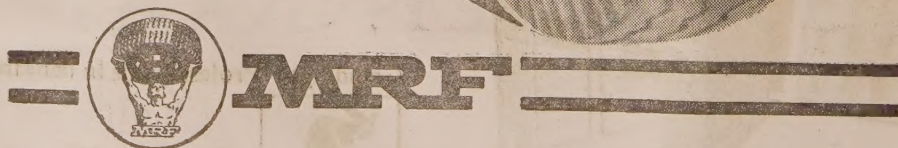
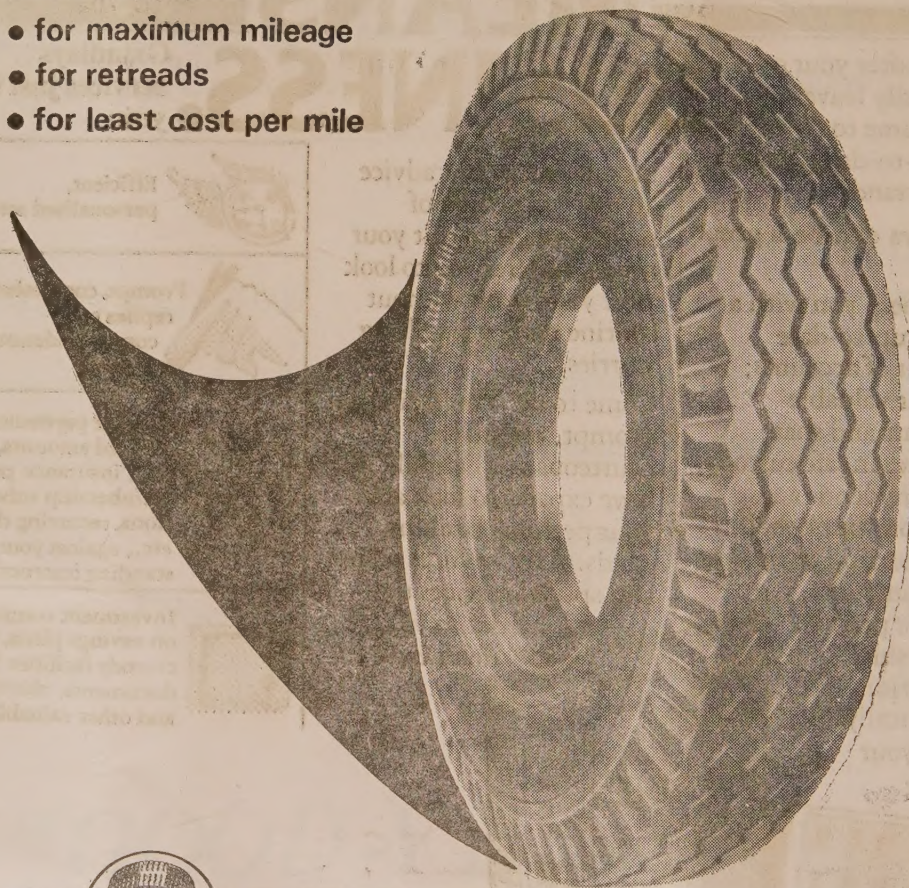
Incorporated in the United Kingdom.
The liability of members is limited.

ASP/AR/282/1/88

MULTIMILER

the proven tyre

- for maximum mileage
- for retreads
- for least cost per mile



*Open a Savings Bank Account with
IOB Today. We'll Handle
Your Bills for You*

Yes, a Savings Account at IOB gets you much more than interest. It also helps you pay your bills in time. List out your recurring payments for fixed amounts and leave standing instructions with our branch. And if there is enough money in your account to cover your bills, we will ensure they're paid on time.

By maintaining a minimum balance of Rs. 100 you can avail cheque book facility and avoid the risk of carrying large amounts of cash. This would also facilitate payment of your electricity bills, Water tax, etc. by cheque.

Indian

Overseas

Bank

GOOD PEOPLE TO GROW WITH

IOB SAVINGS BANK ACCOUNT

Gives more than your money's worth.

When you don't work anymore after 58, you could still be earning

The time to think about your retirement is right when you're young and working.

And INDIAN BANK has the right plan—the Retirement Plan Account.

A hundred rupees paid into the account every month for ten years will get you a handsome pay packet of Rs. 264 every month for ten years. Enough and more to keep you financially independent after you stop working.

Think about it—and open an account as soon as you can. A care-free, after-work life might depend on it.

More details at your nearest INDIAN BANK branch.

Indian Bank

(A GOVT. OF INDIA ENTERPRISE)

Helps build your fortune

H.O.: 31, RAJAJI ROAD,
MADRAS 600 001.